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one which the writer has missed and which will readily occur to the American reader is the analogy between the political "boss" of the fifteenth and of the nineteenth century.

The causes of the supremacy of the Medici form the logical introduction to our book. The intricate constitutional conditions, the multiform historical survivals, — for the creation of new magistracies did not imply the destruction of the old, — all these are described with remarkable clearness, considering the obscurity of the subject. Lorenzo was a party leader, and his power was maintained by methods part of which were peculiar to Florence, but some of which will appear strangely familiar to those who follow the career of the successful contemporaneous "politicians." The element of popular elections was of course practically unknown in Florence, but patronage then as now was the mainstay of the "boss." Taxation, which Cosimo "plied as other tyrants would the dagger," could be used against individual opponents in a way that is no longer possible. Of the financial measures of Lorenzo, Mr. Armstrong gives us an especially interesting account.

The permanence of tenure of the Medici as compared with the similarly unofficial English premier, the writer ascribes to several causes. "The spoils system was in Florence much more complete ; a party once in power had far more means of rewarding adherents. But chiefly the reason was the entire absence of elections in the modern sense. . . . The drawing by lot, the insignificance of the individual magistrate, the rapid rotation of offices, deprived the actual election to the magistrates of all significance. There was no natural and definite moment at which discontent with the administration could make itself vocal." Thus revolution was the only means of ejecting the ruling party.

In his account of the literary and artistic tendencies of the time, Mr. Armstrong is no whit less happy than in describing constitutional and financial conditions. He confines himself to the art and literature as connected with Lorenzo, and in this way enhances the value of his work for those already familiar with the general development of Italian art. "Botticelli was the truest artistic counterpart of the literary tendencies of his day and more especially of those of his chief patron." To him Mr. Armstrong turns for the most characteristic expression of this transitional epoch in art, and his unaffected analysis of the charms of this now so popular painter are full of suggestion and good sense. The choice of less common, but historically important, illustrations forms an admirable feature of the book.

JAMES HARVEY ROBINSON.

Lectures on the Council of Trent. Delivered at Oxford, 1892-1893, by JAMES ANTHONY FROUDE, late Regius Professor of Modern History. (New York: Charles Scribner's Sons. 1896. Pp. 294.)

THIS course of lectures is really a critical history of the Reformation, considered as a movement towards the goal of a reformed and reunited

Church, which outcome was prevented by the papal policy which culminated in the Council of Trent. That Council was to have been the theatre of reform and reunion, according to the purpose of Charles V. and of the German princes. It was, in fact, the scene of the triumph of papal hostility to any and every reform.

Mr. Froude's characteristics as a historian are now well known. He seldom wrote without a purpose, without taking a brief for some character or cause, without endeavoring, with however little or great success, to right some wrong and help onward some good. This book is no exception to his general style of work. It is a history, in that it reviews the general course of events. It often indulges in minute description and in dramatic portraiture. Generally, however, upon this well-threshed theme of the Reformation, it presupposes an acquaintance with the main facts, and dismisses them with the lightest touch. After this fashion it reviews in successive chapters the rise and development of Lutheranism, the increasing demand for a general council for the settlement of the religious difficulties, the history of the Council, and its close as the close of the era of negotiation and the opening of the age of religious war. But throughout, the purpose is one, to rescue the Reformation from the misrepresentations of modern times, to answer its detractors, whether Roman Catholic, Anglican, humanistic, or philosophic, and to set forth again its fundamental and immortal service to the creation of that modern era of religious freedom in which toleration, breadth, opportunity for the human spirit, and emancipation from priestcraft are the distinguishing and the priceless characteristics. This purpose is grandly attained; and Mr. Froude, whatever criticisms any may have to pass upon the incidental features of the book, must be confessed by all the lovers of religious liberty to have performed a great service.

Froude's general conception of the Reformation is that it was at bottom the rise of the laity against the oppressions of the clergy. Martin Luther was the central figure on the stage, but what gave him popular following was not the acceptance of his peculiar opinions upon this subject and that, but the general joy to see one brave man stand up against this tyrannical system. Indeed, Froude seems peculiarly blind to what is most characteristic in Luther's career. While he describes his self-discipline in the monastery at Erfurt, and notes the change which came over him before Staupitz brought him out upon the larger stage of Wittenberg, he gives no hint of the great spiritual transformation that went on in his soul, says nothing of the fact or the meaning of the doctrine of justification by faith, and thus drops silently out of sight the very moving cause of the whole drama. This is, however, quite in accord with Froude's whole method. He cares nothing about "theology" himself, deems opinions upon abstract matters, such as are embraced in the symbols either of Augsburg or of Trent, of little or no independent value, and thinks that the whole disastrous outcome of the Council is due to the extreme dogmatism of both Protestants and Catholics. Here is exhibited a decided limitation of

Froude's mind. While dogmas have their place, and abstract opinions should not be allowed to have an influence upon common life disproportionate to their certainty and relative importance, still religion can never be dissociated from doctrine, and thought is of the essence of spiritual life. The laity in their struggle with the Roman court were indifferent to all these things, thinks Froude; and moderate men, with Charles V. at their head, were endeavoring to secure such a change as should leave matters of opinion where they belonged, and should secure high morality and purity in Church and State. Upon such a reform all parties could have been united. The significance of the Council of Trent is that it was the main instrument in frustrating this endeavor.

The picture which Froude thus draws of Charles V. is a distinctly new one. He represents the Emperor as sincerely attached, as he undoubtedly was, to the old Church, but as indifferent to its dogmatic system, and quite critical in his attitude towards the papacy as an institution. He could not only suffer his troops to sack Rome, but he could compel the Pope by various threatenings to yield point after point in reference to the Council till he had well-nigh compelled acquiescence in the demands of the Germans. But Charles seems scarcely so modern a man to the more objective student of history. He is rather the political sovereign, engaged in various enterprises, in which the help of German Protestants is indispensable, who spares them as long as he needs them, and then turns upon them with the purpose to make at last an end of their schism. That he did not succeed was no fault of his, but the natural result of the power and enthusiasm of the German people as a whole. It is in this connection that Froude presents a new theory of the Elector Maurice, which will have the credit of originality, and which may after all be a genuine product of historical insight. The strange tergiversation of Maurice, who followed the Emperor till he had wrested the electoral hat from his cousin of Wittenberg, and then turned upon the Emperor himself and almost took him prisoner at Innsbruck, has been generally ascribed to the treachery of his nature, which seems to have been the patrimony of the Albertinian Saxon line down even so late as 1866. But Froude says, No. Maurice was a clever head. He wanted a moderate settlement, in much the same way as the Emperor. At last he and the Emperor despaired together, and between them the little farce of Innsbruck was arranged and played to force the Council to yield at last to the demands of common sense. Charles knew that the fear of Maurice, if thought to be against his master, would operate powerfully upon the minds of the Council, and so he consented to the sham desertion and sham violence of Maurice. Froude's proof of this remarkable theory is simply his view of the two men as level-headed men of affairs, with the one additional piece of possible evidence that Maurice visited Ferdinand at Linz, and conferred with him about something, nobody knows what.

In his history of the Council itself Froude has done the best work of the book. The demand of the German nation, the earnestness of Charles, the unwillingness of the Pope, the shifts and evasions to which Rome

resorted, the paucity of numbers when the Council was at last assembled, the constant influence of the Roman court, the absolute unwillingness of the papal party to see any effort made at reforming the Church, — all these things are sketched with all the wit, keenness, and biting sarcasm for which Froude is deservedly famous. We think, however, that Froude, in consequence of his own indifference to theology, has failed to do justice to one part of the work of the Council, — that of defining the dogmatic system of the Roman Church. He constantly represents that doctrinal discussion was used as a means of avoiding the discussion of reform, or as a means of steering the fathers clear of dangerous demands which some of them might have been inclined to make upon Rome, and thus he fails to bring out, what seems tolerably clear upon a mere reading of the sessions and canons, that there was, as Kahnis of Leipzig used to put it, “an honest endeavor on the part of the fathers at Trent to understand and do justice to the Protestant system.” We may acknowledge all that Froude has to present as to the determination not to yield the Protestants any fair position in the Council as disputants or even give them the opportunity simply to present their views. Yet it seems evident that standard presentations of the Protestant positions were carefully studied. The result proves it. You have in the decrees of Trent the careful formulation of the consistent system of Catholicism, as it had been growing up through the Middle Ages, so well stated that they have been the standard of faith in that Church ever since. The Tridentine bishops were by no means so ignorant and incapable as Froude would make out. It is to be doubted whether the addition of a very large number of Spanish, French, English, and German bishops would have added much to the real equipment of the Council for this specific dogmatic work. For accuracy in summing up the results of a long period of consistent development, the work of the Council stands unsurpassed, and only equalled by the Westminster Confession itself. The failure to accept the modifications suggested by the Protestants lies far deeper than Froude sees. It is in the polar antagonism of two systems, the one of which is founded upon the idea of merit, and the other upon the free grace of God. Froude thinks that all views are of little consequence if they only lead to good lives, and both of these he perceives to be possible, as they are, under a theory of justification by works or by faith. But you meet in this antithesis two conflicting theories of God and the universe, two different types of piety, two divergent modes of practical life. The two could not be reconciled, and between them there is no compromise. Trent saw this and was right. The Council understood itself better than does its historian.

The close of the book deserves a careful notice. It has been its purpose to vindicate the service to humanity which the Reformation rendered. It “is now said,” the author remarks, “to have settled nothing. I wish you to recognize that every one of the ‘hundred grievances’ of Germany, every one of the abuses complained of by the English House of Commons in 1529, has been long ago swept away. . . . Popes no longer depose

princes, dispense with oaths, or absolve subjects from their allegiance. Appeals are not any more carried to Rome from the national tribunals, nor justice sold there to the highest bidder. The clergy have ceased to pass laws which bind the laity and to enforce them with spiritual censures. Felonious priests suffer for their crimes like unconsecrated mortals. Too zealous prelates cannot call poor creatures before them *ex-officio*, cross-question them on their beliefs, fine, imprison, or burn them at the stake. Excommunications are kept in bounds by the law of libel. Itinerant pardon-venders no longer hawk through Europe their unprofitable wares. Cardinals cannot now add see to see that they may have princes' revenues, or private clergy buy benefices as they would buy farms, and buy along with them dispensations to neglect their duties." He does not add, as he should, that a new spirit was infused into the Christianity of northern Europe whereby in the "freedom of the Christian man" of which Luther spoke so much, the works of Christian freedom, the free air of scientific research, the free governments of the present day, and, particularly, the intelligent and progressive spirit of the English Protestant monarchy, and of its daughter, the American Republic, were rendered possible.

We esteem the work a valuable and timely one, and a positive service to the cause of truth, defective in certain lines as we have found it to be.

FRANK HUGH FOSTER.

The History of Local Rates in England. Five Lectures by EDWIN CANNAN. [Studies in Economics and Political Science.] (London, New York, and Bombay: Longmans, Green and Co. 1896. Pp. 140.)

THIS book is the first fruit, in the way of publication, of the London School of Economics and Political Science recently established under the directorship of Mr. W. A. S. Hewins. It is an amplification of five lectures delivered before the school, and hence can make, as the author himself expressly states, no pretence to cover, even in outline, the yet unworked field of the history of English local taxation. Its purpose is merely to trace the historical growth of two of the most characteristic features of the existing system; namely, the exemption of personal property and the assessment of the occupier rather than the owner of real estate. Mr. Cannan would probably not make the claim that his investigation of even this limited field was exhaustive. What he has done is to make a careful and scholarly study of the more available sources of information. The facts collected and the ability with which their significance is pointed out are sufficient, however, to yield a real addition to our very limited knowledge of the subject.

As in most fields of English economic and administrative activity, general legislative enactments shed comparatively little light on the details of actual practice. It is a great merit of this book that it goes behind statutory provisions and shows that the present practice is deter-